A Poli=
tike diſcourſe for
appeaſing of trou-
bles in the Realme of
Fraunce, ſhewing how re=
quiſite and neceſſary it is
for the conſeruation
of the ſtate of the
Croune.

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dwelling at the ſigne=
ne of the Crane.

Anno. 1569.

¶ A Politike Discourse for appeasinge of troubles in the Realme of Fraunce, shewing how requisite and necessary it is for the conservation of the state of the Croune.

THE ende of warre is peace, which is atchieued either by Cõposition, or by perfite and certaine Victory: The waie of Composition semeth scante sure, as well by reason of the mistrust that the one hath of the other with also there mutuall hatered & iniury, as there stoutnesse in two diuers Religion with the wilfull inclination of certaine houses to discord: ỹ notwithstanding, it shall seeme scarse honourable to this victorious & triũphaunt Croune, considering also that ỹ meanes are so doubtfull, that we can yet see neither head nor tayle, or at which end to begin. Victory (as all other things are, which are not in our power, but in the hand of God onlye) cannot but be doubtfull, thinges past teache vs howe hard it is, and the example of other estates, howe perillous and vncertaine.

¶ The King hath most men.

True it is, but there are ten tymes more battayles won by the smaller nõbre, than by the greater. So that all Princes and people

haue been fayne to acknowledge that victory is giuen from aboue.

¶ The Kinges cause is the iuster.

Be it: but God vseth suche instruments and occasions as pleaseth him to punish our wickednesse: he hath heretofore vsed the Babylonians to beate down his people, & now of late the Turke and suche like. Neither can we deny or cloak, but that his wrath is iustly enflamed against vs, wherby appeareth that they are the rods of his vengeaunce. And to say the troth, we se ẏ all things hath hitherto prospered with them cõtrary to expectation.

¶ They haue small treasure.

It is true: but besydes that they are good Husbands, they haue open waies to recouer inough: For they that take their parte, will spend all, yea venter their libertye it selfe, to maintaine the hope that they haue of the conseruation thereof: besydes that, there are Princes and strangers that take this cause to be theirs, which haue not heretofore fayled them, much lesse nowe, that they are ioyned together and open partakers of their enterprise. Neither are they men of the raskall sort, rashly moued and start vp, without order, without head, or without discipline of warres: but warlike, aduised, desperatly enforced, their enterprises and confederacies

fore-

forethoughte on, practised and wrought of longe tyme, discreat, and of greate experience: followed and obeyed of those, that esteeme the cause, the perill, and issue of the faction, to be all one with them, both priuately and publiquely: Yea they are estemed of those, that haue preferred the partakinge of this perill and aduenture, before the losse of those things that mẽ esteeme and hold most deere: and the last hasard, before the surety & quietnesse of their liues, the safety of their houses, wiues, children, goods, honours, states, and augmentinge of the same: necessitie and dispaire maketh thẽ maruaylous tractable and warlike, beslydes the good opinion that they haue conceaued of their head, whose ambitiõ is retayned and vnion straightly conserued, by that necessitie, which ỹ aunciẽts called the bond of Concord. Contrarywise the Kings Campe is deuided into quarrels, enuye, and grudges, Ambition ouerfloweth, couetousnesse ruleth, euery man wilbe aloft, discipline is corrupted, licence vnbridled, mindes vnagreed, intentes different, most parte desire peace, some haue children brethren or kinsfolkes on the contrarye parte, some are there by duty, some against their willes, some with scrupule of conscience fearinge to hinder thaduancement and furtheraunce of

their religion, and some other for booty or prey: to be short, it is patched togither of manye peeces: many are shronke away, and generally all are weary of the longe tyme they haue vnprofitably spent in the field, so that euen the common sorte do murmure, and enter into displeasure, suspition, and strange imagination, euen as the humors and vnhappinesse of the tyme doth minister matter, consideringe also the vnquietnesse and impacience that this nation is naturallye giuen vnto, excepte it be stronglye represſed with suche barres, as we haue alleaged the other syde to be represſed withall.

¶ The Kinge wilbe serued with strangers, whom in well paying he may vse at his pleasure withoute feare of murmuringe.

Certenly they that know both Frenchmē and strāgers will find little taste in this perswasion, for the Kinges purse is scarse able to fornishe the strangers wages, his treasures being already drawen so drye and ẏ meanes to recouer more, so sore cut of and shortened, that ere lōg, there wilbe none left. what shall than become of the naturall Frenchemen that haue alreadye spent both land and goodes? to them shall remayne nought but

pouertie, disdayne, enuye, ialousye, and grieffe to see themselues (for rewarde of their readye and worthye seruice) lesse set by than Bourgonions, Spainyardes, Italians, Switsers, and Almans: And it is doubtlesse that the moste parte will shrinke backe, and the stranger refuse to fighte, excepte the Frenchemen lead the waye or giue the onset, therefore the kinge can haue but homelye seruice of them. Strangers force at thys daye is but a fickle staye, for the countrey is vnknowen to them, which is no little disaduantage, the Switser is but for his owne defence, the Italion but to make a brag, the Bourgonion but in small numbre, and the Almain rightly to be suspected of vs, as well by reason of the difference of theire religion, from the kinges, and the agreyng of the same withe the aduersaries, as that there is better booty to be gotten amongest vs than amongste them: and if they sholde chance to practise or be entised by them, all were loste. Further the Switser is sickly, and feeble and commonlye is not able to lye sixe monethes in the field, for his nastinesse and brutishe neglectinge him selfe (whiche commonlye is naturall vnto them all) and so if the plague take amongste them, it infecteth the whole armye, and starsitie in the

necke thereof scattereth the whole force.

¶ But one battayle will purge the country for euer.

That is true if all were slayne, but this is rather wisshinge than wise counsayling, for those dayes be past that men appointed tyme and place of battayle to fighte it stoutly oute tyll one of the two partes were vtterly slayne: These dayes are more curious and carefull to deuise for retraite, than those were valiantly to fight. And to saye the trothe ours is but brawle of battayle.

¶ The losse of foure of sixe thousand men wolde weaken them.

True. But not vtterly ouercome thē: their rage wilbe but more enflamed, their discipline more exacte, all thinges more discreatlye considered, and on the winners syde retchefly obserued: so common a companion is insolency with victory: besydes that, they haue townes whither they maye retyre, refreshe themselues, and gather together in surety to offend vs, so these warres seme endlesse. Anniball and infinite others haue proued that the winning of one, two, or many battayles, is no sure earnest of the totall victory. Such Princes and people as are ouercome in one fay, are either vntrayned, without rescue, or very

very cowardly and vnwarly. The Gaules Celtique and Lygurians lost fiftie battayles, yet were thei not vtterli destroyed. The Flemynges and Luqueners haue been oftener subduced than anye other, and yet dare they vaunt their crests.

¶ But after we haue won one battayle, we may bring them to what conditions we will: or after manye ouerthrowes we shall plucke them low inough.

Touchinge conditions it is manifest, that hitherto they haue rather chosen perills and extreame tormentes, than the hardnesse of those lawes that hertofore their consciences haue been burthened with, yea they thinke death it selfe muche more easye and famourable, than suche bondage. And wholly to destroy thē, can not be but very long in doing, in whiche meane whyle this realme shalbe ouerspred with fyer, bloud, crueltie, ruyne, deformitie, pestilence, famine, pouertie, desolatiō, thieues, robbers, murtherers and strāgers that shall occupy this desolate realme: all the contrey serueth for sufficient example, that lyeth already so waast, that the inhabitās are ready to dye with penury & honger. Surely this fyer is so vniuersallye kindled throughout the whole realme, that the conti-

stance thereof wilbe the vtter ruyne subuersion and ouerthrowe of the same: yea though it were presently quenched we shold fynde it marualoullye empouerished with the extreame waastes, and pernicious vproares, ouerthrowes, theftes, spoyles and suche lyke, as hathe been alreadye committed, whiche are but flea bytinges in comparison of that whiche is to be feared, if dispayringe of Peace, mens hartes be ones kindled with extreame fury: yea this is but the firste acte of the tragedye. Further the greate summes that are alreadye carried oute of thys Realme, hathe consumed oure treasure, and the hindraunce of oure Marchaundise and sale of oure fruites (the treasures of this realme) hathe broughte vs in verye little agayne. Admit that we compasse the matter at lengthe, yet oure children and successors by reason of their innocencye shalbe spared, and growe to age in extreame hatred and rage, feelinge the crueltie committed towardes their fathers, and seinge their auncetors goodes vsurped and wickedly wrong away (as they thinke) this desire of vengeaunce and recouery of their goods, shall ioyne them togither agayne, and begin a newe quarrell and so in steed of burynge this rancour and ciuille dissention, they shall rather nourishe a mon-

monstruous and terible hydre. This were not to be feared in a small faction, but great conspiracies were neuer so appeased or suppressed by force, but that oute of the asshes of the dead and banished persons, there arose muche greater fyre than before. Further if they that are now in armes perceaue that after one battayle their force bee weaker than the other, doubtlesse extremitie will make their fury extreame, and enforce them to seeke all meanes bothe lawfull and vnlawfull for their safetye. And God knoweth howe easye it is (consideringe our patched and mingled companye, and the phantasticall perswasiones that mē are bewitched and entised with) to bring an vnhappy enterprise to passe. For mischiefe and fury haue their degrees, aswel as vertue, their beginninges are but sparks and entryes to most pestilent effects, without God do preuent them.

¶Paraduenture the taking of one or diuers of their Captaines will abate their courage.

It is well knowen that they haue a good numbre, & vnderstanding inough to chose of two extremities the lesse perillous: that is, to venter the vttermost, rather than to submit themselues to the rage of their ennemyes, whiche they esteeme worse than deadlye. So

that

that the long continuance of warres can but fyll all Fraunce full of rapine and butcherie, make it cruell and sauuage, without pitie, without reuerence or respect of person, and encreasse prouoke and enforce the wrathe of God vpõ the same dayly more and more: but if contrarye wise they win the battayle, the matter will go otherwise, for losinge it, they shall not be in danger to be forsaken of their associates, for that the cause is common the fruite, issue, and perill common, and to speake plaine they are all shipped in one barke, which is the cause that they will not be dissuaded, hardning them selues rather thã relenting, though that be ẏ most exquisite and ordinarye meanes in all other ciuill warres: and also that their ennemies cã not encreasse but rather contrarye. For the King hathe diuers allies & seruants that wold shew hím a fayre payre of hæles if all fell not well on his syde, and that is all such as take his part as the strongest, and feare his power most: the same reason that moued them to followe him will also prouoke them to leaue him, and to cleaue to the stronger syde. As for example the cõfederates of Duke Charles of Bourbon did, who forsooke him all in one day, after he had lost one battayle against ẏ Switsers. A thousand and a thousand men without

out religion, and infinite nombres which folowe the armye for feare of harme or hope of gayne, wold quickly turne their coates if the like occasion should moue them on the other syde. Further if it be well examined, it shalbe found that a quarter of the armye profesſe the aduersaries religion, these wolde easelye be perswaded to the other syde, the strangers wold take their part, and the reste wold slyp awaye quickly, as it is commonly seen in ciuill warres, the battayles of the Englishmen in their dissensions do sufficientlye witnesse the same. God let me neuer liue to see this desolation, but if it be lawfull to forsee incoueniences to come, I maye boldly assure, that the losse of one battayle, wold be (which greueth me to pronũce) the vtter ouerthrow of the whole estate: for how smothly for euer they speake now, I knowe not what the insolency of victory wold prouoke them vnto, seinge that in the middest of their miseries they are so stoute and of so lofty a courage. And to speake without flattery, it is hard to become subiect to him, whom a man hath before ouercome.

¶ But we will not fighte but with suche likelihod, that the King shall haue the victory in his hand and be sure of it.

Men

Men may talke accordinge to their imagination, but God is the ruler of all. I need not to allcadge examples of so common a matter, for the least fault or the sleightest occasion in the worlde, maye lose a battayle. So that oure ancetors termed battayle to be the hasarde and power of Fortune, thoughe they bee neuer so well gouerned: yea often tymes greate numbre of men hinder, and engender confusion, negligence, and contempt of discipline, whan eche trusteth in hys fellowe, and all presuminge on their strength, dispise their ennemyes, who are so muche the more vigilante, discreat and warlyke, as the perill constraigneth them: and boldned or rather madned by necessitie, whiche leaueth them no hope but disperateneſſe, and whiche is (as Tubero sayde) the laste messe, the strongest brunt and moste inuincible danger. This realme hathe had examples thereof as famous and ample, as pitefous and lamentable. Namelye the takinge of Kinge John prisoner before Poitiers where a great and a mightye armye was discomfited, by a very small troupe that were put in despayre, and nowe of late the taking of King Frauncis before Pauia: Further, they will neuer ioyne excepte they be equall in strengthe or very neare, & considering they haue so many

stronge

strong townes, bridges, and ryuers, they will not be forced to fight but whan they espye a vauntage, so that besides the danger & doutfull chance, the long continaunce therof cannot be auoyded, which doubtlesse (besides the mischieffes before rehersed) will engender a more pernicious and secrete mischieffe: that is to accustome men of bothe sortes neither to obey ỹ King nor his iustice, to set his authoritie at naughte, to do all thinges by stronge hand, to thinke & speake euell of the gouernment of the state, to taste the sweetnesse of a false libertie or rather licẽce and geuing ouer to all vice, stoppinge the course of iustice and of all gouermente and discipline: to be shorte, to all things ỹ hinder the subiect of acknowledging his duty: so ỹ if the warres cõtinew, neither we, our children or our childrẽs childrẽ shall euer see their hearts turned, appeased or softned, tractable, or ready to obey and put on againe the yoke of obedience, and giue place to the weaker: so mightie is the effecte of custome, whiche surmounteth nature, but especially in vice or dissolution, a golfe into whiche we maye easelye throwe ouer selues hedlõg, but vnpossibly withdraw our selues therhence. But the worst is, that most horrible & execrable mischieffes by little and little (as sayde a wise Romain) withe vse and

custo-

custome war familiar: so that now we maye well say, that these warres do but plante and people Fraunce with vnnaturall pestilent & detestable monsters. Besydes this, it shall marualiously abase the Kinges reputation amongst strangers, and especially among his owne people, that he can not otherwise rule his subiects, but by long and extreame warres, and the vtter wasting and ouerthrowe of his kingdome. There is yet an other secrete plague, and that is, corruption of manners dothe so ouerflowe, that some Lordes and Captaines on the Kinges parte in these warres, forgettinge their duetye, faith, othe, and bond (which is to spare neither body nor goodes to do their Prince seruice, holdinge their landes of him by suche tenor) brag that the kinge is much beholden to them, and curse and ban if they be not rewarded and made of accordinge to their phantasie: which declareth that they rather serue their ambitiō and couetousnesse thā the King, yea this phrensy is so blinde, that the porest caytiff that euer crept armed oute of benche hole, maketh his vaunt that he hath maintayned the crowne of Fraūce. And the straungest thing that I fynde is, that in certayne Courts and other places where men shold be more modest and better aduised, they blushe not to vsurpe the moste

glorious

glorious titles that they can imagine, beinge not able to couer the disease of the mynde. As for the Lordes, they thinke they haue deserued greate matters, and that without them all had been loste: whiche they so blase and sounde abroade, that they that knowe the weighte thereof, are not a little grecued and brought into suspition of shewed likelihod. Strange states will vaunte themselues to bee protectors of thys croune, and will fill their writings and triumphes therwith: so that if the warres laste longe, the Kinge shalbe faine to eche of them, and shall haue inough to do to thanke them, and largelye to consider their paynes in spendinge hys treasures, and honoringe them with his moste precious iewels, whiche they shall receiue for tribute and hommage of the croune, as the Kinges of Englande haue heretofore receaued their pensions. What wolde they do if the Kinge by theyr meane had obtayned victorye, whan hauinge hitherto but vndone his people they brag so loud? It is one of the greatteste euels that can happen to a Prince, to bee so muche beholden to one or manye, that hee shall seeme in parte to holde hys estate of them: theramples are to common, and the reherſal of the wold be but to sharpe and odious. Certainly

the continuance of warres may ſerue to ſet vp and aduaunce certaine men, to encreaſe their credite, fauour and authoritie amongſt the people, their name and fame among ſtrãgers, and retchleſneſſe towards their Prince, a thinge moſt perillous to an eſtate, and verye ſeed of other ciuill furies, eſpeciallye conſidering the age of the King and my Lordes his brethren. what ordre than will ſerue? truely we are verye ill at eaſe whan neither warre nor peace is fit for vs, and that we neither can away with the ſickneſſe or ỹ remedy.

¶ Many will thinke, that ſeing the Kinge is appointed to execute iuſtice, to maintayne the good and puniſhe the wicked, & is armed to this end by the ſoueraigne authoritie, he can not ſpeed amiſſe (folowing his vocation) iuſtlye to purſue thoſe with the ſwerde, that vniuſtlye are riſen, troublinge theſtate and violating the lawes: and in this doing he ſhall obey God, which is the Lord of hoſtes, and that cannot fayle but do iuſtice. And euen as the Magiſtrate can not forgeue the thieffe, robber and murtherer, without charging himſelfe before God of the ſame cryme, ſo is it of theſe, which can not truly be called enemies, being ſubiects, but rebelles and corrupt membres, whiche are neceſſarie to be cut of, what coſte, haſarde

farde or losse so euer come thereof.

This doubteleſſe seemes glorious and of fayre shew, but Captious & very Perillous: As for the Perill we haue touched before, besides the handling of things that haue passed before oure eyes, whiche amazeth the wisest heades: and the manifeste corruption of all estates, sexes, and ages, puts vs out of all doubte that they be the rods of God, whiche we enforce and double vpon vs, if we perseuer in prouoking his wrath, and obstinately stand in oure selfe willednesse. For what is it but to seeke reuenge on his rods (without regarde to him) whan we will do thinges in despite thereof? Touchinge the Captiousnesse, it is apparant, and the aduise before giuen proueth it to be repugnant to Iustice, to God the author therof, to authoritie, and the duetye of a Kinge. For as Physicke tendeth to healthe, so iustice tendeth to the glorye of God and amendment of men: not to crueltie and bloud, to iniury and despite of nature, to breake and peruert all humanitie: In deed we ought to cut of the rotten membre, but than, whan there is no more hope of healthe in it. But so lōg as there is the least hope of amēdment, the Philicion shoulde be accompted a murtherer, if he leftethe proper remedies, & wold vse extreame, we must firste examine

whither ẏ diſeaſe of the kings ſubiects be incurable & ſo to vſe remedies according. Elſe we ſhold be like him that wold bury his ſicke child ſo ſone as he were ſicke, without ſeking other meanes to heale him. Amõg all thoſe ẏ are in armes on the other ſyde, no one of thẽ ſeeketh to ſhake of ẏ yoke of the Kinges gouernmẽt, for it is manifeſtly againſt the principles of their religion: all acknowledge him for true, naturall, ſouerain and only Prince: none of thẽ alloweth any other ſuperioritie, none calleth his maieſties iuſt & lawfull calling in queſtion, all ſtand ſtiffye in this, that they owe him all ſeruice honour & obedience.

¶ But they obey him not as they ought, and their deedes are quite contrarye to their gloſinge words.

To ſay the troth, they are as moſt part of others are, poyſoned with paſſions, which ſtirreth & prouoketh thẽ quite cõtrary to their firſt minds & purpoſes, and as ẏ ſicke perſon findeth taaſt in hurtfull things, and loatheth healthful, but yet deſireth health, ſo moſt part of thẽ in thinkinge to do well, do otherwiſe. This is the very cauſe that hath driuẽ ſo many into the field, that might haue liued with great pleaſure in their own houſes, this is it ẏ hath intoxicate the braynes of ſo many wiſe & diſcreat men: therfore apt remedies muſt

be

be vsed for the healing of this poyson. Seing their disease is of the mind, what crueltie and vnnaturalnesse were it, in steed of pityng and comforting, with all violẽce to persecute thẽ with fyer and sword? This were to warre against nature, & beastlye to teare in peeces all humanitie. Justice punisheth those ẏ maliciously and wittingly do amisse, & fauoreth those ẏ innocentlye & through infirmitie do fall. It is well knowen that feare hath thrust thẽ and throwen them hedlonge into this cõbre. For seing we confesse that they are of vnderstãding, it were folly to thinke that they wold haue enterprised, yea or thoughte to treade down the state, wbout some apparance or cloak of right. what likelihod is there that men of such byrth, wold hasard, & venter liues, honors, goods, houses, wyues & childrẽ, vpon a vayne hope or rather an imagination and dreame to stablishe by force a newe state, with so vnlykelye meanes and instrumentes to bringe so highe an enterprise to passe?

¶ Paraduenture they imagined to get the gouernment.

Saye what ye will, sure they doubted of their safety, & therfore prouided therafter, and this was it, ẏ troubled them: & as feare and hope ar two cruell tormẽters of the soul, they iudged all meanes to be lawful to bring their

purpose to passe, & necessitie to be ỹ most iuste & inuiolable of all lawes. And seing they are men and not Aungels, is there anye greater or more vrgent reason in the worlde to bringe a man to this opinion and seduce and begyle him, than that which nature hath taughte to all creatures, that the safety of lyfe and libertie against oppression, is not onlye lawfull, but also iuste, reasonable and hollye? thys lawe is neither giuen nor taught vnto men, but is printed in their hartes and borne with them: It is not written, but diuinely grauen in the mindes of all creatures. This is the cause of their proceadinges, which is growē since (contrary to their firste pretence) into extreame defiaunce: whiche considered by it selfe, deserueth to bee repressed, but beinge weighed with the wealth of this realme, the conseruation of the estate, the quietnesse of the people, & the end of this perillous fyer, who dare be so bold to shewe himselfe so greate an enemy to the King and to the publique weale as to perswade him not to forgiue for the cō-mon wealthes sake the offence done to him selfe? Euen as a Father hauinge two chil-dren at variance, setteth them not togither by the eares, minding to make him awaye that pleaseth him least, to enioye the other in mo-re peace, but seeketh to attone and reconcile them

them, that he may make them bothe sure pil-
lers of his old age: So the name of a King
full of charitie and fatherlye loue, can not a-
waye with so blouddy and vnmercifull ob-
stinacie, as to destroye so great a parte of his
subiectes, if there be any meane to bring thē
to acknowledginge of their dutye, and to at-
tone them with the other parte. And seinge
the safety of the common wealthe consisteth
therin, we must determine as the senate of
Rome did ones, in the tyme of Valerius the
Dictator, to bring it to passe by what way so
euer we can, be it neuer so hard, leauinge ri-
ger of lawe, (as Lucius Papirius affirmeth)
and takinge the quietnesse and safetye of the
people to be the most soueraine and equall of
all lawes. And yeldinge to bloud, to that na-
me which is common to vs bothe, to danger
of publique wealth, and necessitie, (after the
councell of an other Romaine) that whiche
we can not haue without wronging bloude,
name, and state of the publique weale. The
meanes to bringe this to passe, is quickly to
staye the wronges and violencies on bothe
parts, to cause them to lay doune weapons,
and by authoritie & by some fauourable lawe
to call agayne those that are seduced, so en-
ding this cruell and blouddy warres.

¶ What meane ye by ending, shall it not be

dishonorable vnto his Maiestie to Treat peace with his subiects?

Most men staye stiffely here vpō, either for want of vnderstanding, or for malice: but in deed this glittering shew, so well set out and ruīningly gilt, is a very deceit, & pestilent inuentiō of the ennemy of man, peace, & truth. For call ye this Treating, to giue law to subiects, to prescribe how they should liue, to appoint payne and execution if they disobey his will, to disarme them, to leuye subsidies on them, and to receaue their hommage? To Treate, is equally to giue ouer discussing of right on both sydes indifferently, to appoint and yeld to couenāts, geuing hostage or other assurance for the same on either parties. But whan one side only accepteth couenants, and an other of authoritie appointeth them, what is this but the fruites of victorye?

Yea but the King graunteth them such conditions, as without force they shold neuer haue obtayned.

Certenly if the King should giue ouer any parte of his right or authoritie, it were somewhat: thoughe he ought so to do if safetye of cōmon weale so required: for that is neither right or authoritie ỳ hindreth either common weale or the state, as Appius Claudius (speaking

king of the authorie of the tribunes ouer the people of Rome) saithe. But his maiestie by this treaty, neither giueth thē states nor lāds, neither easeth them of anye tributes or subsidies, or releasseth them of any duty or charge, but onlye grauntethe them freedome of conscience. Call ye this treating? Is it Treatinge to promise withoute couenaunte that the Kinge shall remayne their Prince and they shall remayne his subiects? If the King shoulde take awaye their libertye, they shold be hys slaues and not subiectes: he shold be their oppressor and not their Prince. For principalitee is ouer freemē, and so in grantinge them libertie, he maketh him selfe their prince: that is to say, defēdor of their welth & libertie, & they declare thēselues his subiects bound to maintaine his estate, who than dare be so shameleſſe as to call this Treating? If anye will limite libertye within so straighte boundes, as to saye that religion or the soule is not comprised therin, he shall wickedlye peruert bothe the word and thing it selfe. For bound libertie is not libertye, but tishe libertie of bodye and humaine accion is vile and vnworthye of that excellent marke that properlye is due to the soule and moste diuine parte of man, and to the most excellente of all his actions, that is to saye pietye.

¶ But some will saye it is not libertie but a pernicious licence.

The Kinges councell haue longe knowē and iudged it to bee libertie, and that it was necessarye to leaue the sowles of the subiects in quiet, consideringe they coulde neither be bowed by sword nor fyer, but by liuely persuasion and reason which ruleth them, which was not done without exāple of the greatest Empereur that raigned this thre hundrethe yeares. Was there euer greater occasion to permit this libertie than nowe? and is it not greate slauerie and bondage of mē to take it away or cut it of? Thā is it meare madnesse to call that law of the prince Treating, which preserueth ẏ lawfull libertie of his subiects, shieldinge them from oppression, ratifyinge that which his maiestie and coūcell hath long since established and ordayned, whiche if it were to be done agayn he ought to establish, and so kepe to him self the name and title of a good Prince. But contrary, it is trayterous persecutinge of a Prince, to withdrawe hys mind by wycked subtilties from so holsome and hollye reconciliation, by threatninges to forsake him if he will not condescend therto. Is not this tyrannouslye to oppresse him? They that are of this mynd beinge themselues in safety and farre inough from blowes, wil-

wishinge the Kinge to pursue it by warre and hasard of his estate with the certaine and infallible vndoyinge of all his subiects, bewraye sufficiently their inciuilitie, inhumanitie, and want of sound iudgement, whose vnderstandinges are vexed and peruerted with hatred, vengeaunce and fury: whereof their bloudy opinions (the liuelye shewe of their inwarde mindes) haue hertofore been sufficient proofe: and therefore their aduise ought to be esteemed as poysoned boltes, blindlye glanced against their aduersaries, and as the opinion of the sworne ennemies of the publique weale: of whiche numbre are all they (by the sentence of Hala Seruilius) which separate their coũcell from the publique councell, rather respectinge their particular hatreds, than the safety of the people. Yet bicause they make a shewe of the Kinges honour, they are fauourablye heard, as earnest seekers for the conseruation of his authoritie, which they neuertheless wickedly abuse, seducinge his maiestie by shew of the woords of Honour & Treatinge, hindringe so necessarye a benifite, and geuinge occasion to such mischieffes as are infinite & execrable. There is nothing more honourable or magnificent in a Kinge, than to giue lawe to his subiects without diminishinge his righte: nothinge

more

more laudable in a wyse Prince (knowinge that dissentions and ciuill furies are the diseases of greate estates) than wisely to apply meet remedies, and so discreatlye to handle their mindes, that he heale their wounds: so mayntayninge hys subiectes and hys owne Dominion. Our Kings hys maiesties Progenitors haue conserued and enlarged this estate as much or more by wisedome than by force: For true and naturall wisdome is sometymes to giue place vnto tyme, but alwayes to necessitye: And thus were the ciuill Dissentions of the Romanes pacifyed. And it hathe manye tymes come to passe, that the Senate somtymes freelye releasinge to the people some one thinge, haue not onlye satysfyed them, but also winninge them with an vnlooked for benefite, there followed after a marualous Concord and prompte obedience of the common people: Contrary wise whan the same Senate leauinge thys waye, and dispysinge the pollicye and wysedome of their elders, stoode stiffye and wolde not yelde a iote of thys hollye Grauitie neither to Cesar, nor afterwarde to Anthonye, they lefte perpetuall ensamples and instructions to all princes and people, and oute of thys lofty spectacle they shewed vnto all the worlde, that

those

those whiche are called to gouernemente, ought (layinge aside all particular respecte, and settinge aparte all hatred and ill will) to employe all ther study care and diligence, to the safetye of the people and conseruation of the state: not vsinge suche obstinate stiffenesse as they dyd, where vppon ensued their ouerthrowe and losse of the Empyre, and of the maiestie of all the Romain people. Those than that vnder pretence of yeldinge to nothinge, and with highe and frouninge lookes go aboute to aduaunce themselues, and with cankred stomacke seeke reuenge, not regarding the danger of th estate and the certayne ouerthrowe of the Kinges subiects, maye rightlye be called plagues, betrayers of the common weale, their contrey and hys maiestie. The skilfull Pilot will neuer striue against the tempest, but strikynge sayle will abyde it quietlye, and after weighinge Ancre safelye cutteth the waues which not long before were readye to ouerwhelme him. He that will striue againste the stormes and heauens, dothe he not blindlye ouerthrowe himselfe, and disperatlye seeke all oure ouerthrowe? The wise childe will not stubbernly resiste hys Fathers anger, but in submitting himselfe appeaseth him, & anon after ỳ father crowneth him with his blessing and heritage.

So

So God our father hauing visited our King with one hande, shall raise him higher than euer he was with ỹ other hād, & shall croune him with newe graces & vnhoped for benefites. And if any venimous makebate will yet harpe vpō this word of Treating & of peace I say it is great victory to remayne Lord and giue lawes to those against whom one hathe foughte. This vnbloudy victory so weighty and necessarye, shalbe more profitable and glorious to his maiestie thā a thousand other victories, of which ỹ King shold neither haue honour nor good will, but onlye the Lords, Captaynes, and soldiours, whiche shall enritche themselfes to his hinderaunce, withdrawinge from him the good will of his subiectes, and the honor of preseruing his estate. And it shall not onlye kepe his maiestie from beinge muche and infinitelye bound̄e to his subiects (which is halfe a bondage) but contrary wise, shall bind either parte of his subiectes more and more vnto him, and especially his men of warre considering the eminent perill and vncertaine issue of this striffe, and the infallible ruyne of either partie. The notable battayles, worthie feates of armes, and greate numbre of wōderfull victories, gaue not to Quintus Fabius the title of the greateste, but his wise reconciliation of certayne

estates

estates of his towne: so shall this title of mightie and most great be rightlye giuen to our Kinge, if he quietly appease his people. A title, to whiche King Charles the first (called the greate) coulde neuer aspire, with all his warly glorie: and certenly it is a heauenlye worke to bringe that to passe with the draught of a pen, that so manye thousandes coulde neuer compasse with the losse of their bloud. What is he thã that shall enuye Fraũce hir quietnesse, and the King this triumphe more noble and more honourable, than all the victories and conquestes of the Kinges his predecessors? The glorie is muche more excellente (as Cesar sayd of Cicero) to enlarge the bounds of good name and vertue, than of the rule and dominion of Fraunce: that is to say by the singular praise of wisdome, of gentlenesse and more than fatherly loue, that the Kinge shall purchase, crouning himselfe with this rare praise, that he hathe quentched so greate a blase of sedition, as hathe often consumed and brought to naught diuers other greate Kingdoms. Thus endinge this so sorowfull warres, we shall obtayne a most ioyfull, honourable and happye peace, suche as I may rightly call a precious and most holly cõquest, which shall cause his maiestie to be feared throughout all Europe,

who

who haue heard of the hugeneſſe of two ſuch mightie powers, as the King ſhall now haue vnder his gouernement. And as the Romanes ſayd their towne was happie inuincible and eternall, through the Concord of the ſtates, ſo ſhall we with one voyce ſaye, that through this peace the Kinge and his Frauce ſhalbe happie, inuiolable and honoured with eternall prayſe.

¶ Yea but the ſame heades and the ſame members ſhall remayne ſtill, ſo that we ſhall but bring vp a ſerpent in oure boſome, and ſtrengthen an ennemy in oure entrayles.

The ſloude that hathe no ſpringe is ſone dryed vp in turning the courſe of the water out of the chanell. Theſe things that we feare ſo muche haue little or no ſpringe, the ſtreames that encreaſe it, are eaſye to be tourned, for that it is not their right & naturall courſe, but by ſtrange accidente they tooke thys waye, to defend them ſelues from violence & oppreſſion. Endinge this feare, there is no doubt, but they had rather (being knowen to bee of vnderſtandinge) depende vppon their King, to haue his fauour, to ſerue him before any other, as well by bond as of naturall dutye, beſydes that they ſhalbe in more ſafetye, and haue better meanes, without compari-

ſon

son to maintayne and aduance themselues. If they had been discreatlye vsed since the yeare sixtie two, Fraunce had been happye. But they that haue prouoked them, pricked and vexed them by a thousande and a thousand wronges, violences, threatnings, and slaunders, in thinking to weaken their ennemies haue strengthened them, and made thē fall into vtter distrust, to consulting, to treatises, to practises and confederacies, and finally to highe and great enterprises, whiche otherwise they neuer minded or durste haue thought on. And euen as a prop set againste a ruynous leaninge wall, in standing against it doth staye and strengthen it, so haue they done by their blinde attemptes and persuasions: they sholde rather by little and little haue taken awaye the stayes of their power, & learne of nature that it is easier to bende thā to breake. But in steed of softe quenching the coale, they haue blowē it so hard, that the flame is readie to consume them, as it hathe alreadie done some other. It is they thā that are the firste and verye authors of this troubles through their vndiscretion (I will not say worse) I meane the courts and others, that haue so hardly vsed them, & with their rigor and vnnaturall sharpnesse haue kepte them in continuall feare, looking euery ho-

wer for iniurye and outrage, and feelinge their ennemies terror and barbarousnesse alwayes at their elbowe. Is there any nature so gentle and meeke, but wolde at length be prouoked? wherto serueth the name of publique peace, if eche man particularly feele the effect and sharpenesse of warre, as Virginius the Roman sayde? what coulde ennemies do more, than those that were called Protectors? what greatter sharpenesse coulde they haue looked for? Certainly it appeared to the y that which they mighte feare (that is death and banishment) was more easye and tollerable, than that which they suffered. And haue proued (to our great infamye and shame) that warre was lesse hurtefull to them than peace: our hatred than our friendship: our armes than our tonges and rashe iudgmente vnder coulor of iustice & publique authoritie. I knowe this will be thought sharpe, & that I mighte haue spoken more modestlye, but necessitie wringeth these words from me against my will, and makes me prefer roughe trothe, before smoth flatterye: for it is deceyte and treason to hyde the troth, whan the matter concerneth the cõmon weale. Experiẽce the Lady of fooles did sufficiently teache vs to deale more gently with them. But we haue taken the wrong waye, and preferred the

mastry of perill and calamitie before discretiō and reason. The very meane than to appeale them and disapoint their deuises, is to take away the necessitie that doth enforce thē hereunto: & to intreat them, not roughly like ennemies, but gently like children and subiects, vnder reasonable gouernmēt, as members of the common wealth, & partes of that body whereof the King is head. For if we examine ẏ matter well, we shall fynd that they haue been vsed like rebelles: which hath caused them to seeke all meanes, and searche out all corners for their safetye. I doubt whether any man be so perfite, that being brought to the vttermost pinche, and seinge a meane to saue him self, wolde not be glad to laye sure hold theron, cōsidering that the defence and conseruation of oure selues, is an inuiolable lawe of nature, and stronger than all other lawes. This is it ẏ hath put weapon in their hande, and hath bred all this horrible waaste and deformitie. For the deuises that were practised against thē on all sides were so vncloselye hādled, the ill will so euident, the disdaine so apparāt, the threatnings & breaking of the Edicts of pacification and the publication of the Councell with such like so cōmon, and the wronge so manifest, that they mighte haue been estemed too blockish & void of vn-

derstandinge, if they had not earnestlye been moued and touched therwith: yea they had well deserued the feast that was prepared for thē, if they had not with their whole power sought to auoyde it. Brute beastes feelinge a storme seeke couert, let vs not thinke strange ẏ men foreseing it, seeke for defence against it. Our threatnings were messāgers of our pretence, euen as lightning is of thonder: they haue seen and felt oure preparations, let vs not maruaile than if they haue had one eye to heauē & an other to ẏ field. Neuerthelesse I will not excuse them, but there is no reasonable man but will iudge thē rather worthye of pitye than of payne. whan they shal see no likelihod of feare, doubtlesse they will incontinently relent, & thorowly fall to their houshould businesse, frō whiche (considering the nature of this natiō) we must needs confesse that they haue been driuē by most vigent and violēt necessitie, & that they perceaued thēselues beseeged with perills & daugers, or else this passion had not ouercome their nature. This is the verye remedie for this ciuill disease, whiche rankleth & enflameth the more with the cōmon remedies of other diseases, as Camilus sayd, and is rightly compared to an ouerflowing of water, which must be suffered softly to driue away without resistāce.

There

There are in all contreyes some busy heads, that dayly practise nouelties, which by little and little must be remoued from the place of their acquaintance and practise: to the other we must shew no signe or token of mistrust, for that were but to kindle & breed a contrary mistrust in their heartes, & make thē ennemies in spite of their teeth. He is an ennemie that thinketh vs ennemies: this is so naturall to vs, that euen bond men and slaues are peruerted and conspire against their masters if they perceaue ẏ they any thinge mistrust of their faithfulnesse. But aboue all it is necessarye to vse straight punishmente towardes those that transgresse the Edicts, (leaste they shold be despised, & ẏ obseruation of the same set at noughte) without distinction of persons: so shall the peace be happilye maintayned, the procuring and cōseruation of which is the proper office and duetye of a King. To this end tendeth the establishinge of states & Lordships: that is to say, to the endinge of peace, the sweetnesse and desire wherof gaue beginning to Kings & lawes, and hath made the stronger to acknowledge the weaker, makinge one man willingly subiect to an other. And therfore the true and naturall duetye of a Kinge is, (as defendor and keper of peace) inuiolably to maintaine the same whan God

hath giuen it him, and sharply to punishe the dispisers of his lawes & ordonnances. King Numa Pompilius (in despite of waasting tyme) is had to this day in great honor, for that he as carefully maintained peace, as his estate or life: suche loue were worthie of the name & scepter of Fraunce. The Prince that abhorreth peace, and seeketh nought but bludshed, namely of his owne subiects & mẽbres, forsaketh the name & effect of a Prince, for an other so abhominable, as I can not expresse more modestlye or with more charitie, than the Ennemie of mankid & of nature. The affectiõ of a Prince hath in all ages been compared to the affection of a father. A cruell father towardes his children, is an vnnaturall & execrable monster, enforcing himself to spite the true and vniuersall father of mẽ and of nature. Away thã with these Plagues, which with venimous & bloudy hearts go about to corrupt (which God forbid) the good and naturall bountye, clemencie and gentlenesse of our Prince, the Queen his mother, and my Lords his brethren, & wold make them degenerate from that so auncièt, so famous and so excellent gentleneſſe of their progenitours Kinges of Fraunce towards their subiects, which hath been the very senew & bond that hath so lõg maintained this croune, acknowledged

ledged and serued withe a free and frenche faithfulnesse, and not by tyranny, effusiõ of bloud or crueltie: suche men giue suspition of shrewd likelihods to this croune, & seeme to enforce the destinye of the same, that is to saye the iudgmente of God, who humbleth the loftyest, and bringeth to naught the greatest and surest, amazeth the wittie, and darkeneth vnderstandinge and pollicie. Let the Kinge vse clemencie, and he shall tast of the clemencie of God: let him not be stubborne, and God wilbe mercifull: let the Kinge forgiue the common weale his offence and displeasure, and they shall recompence this benefite with gayne, and shall do homage for their quietnesse and safetye: let the Kinge forget and caste of all his yll will towards his subiectes, and they will forget euen them selues to honour and serue him to the vtter moste of their power.

FINIS.